

The Hartford Seminary Foundation

Bulletin



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Laborers in the Vineyard: A Symposium on Field Work

Introduction

RUSSELL HENRY STAFFORD

President

The Hartford Seminary Foundation

The teaching units of The Hartford Seminary Foundation are at graduate level, but of professional type. They share the special problems of graduate schools for all professions, sacred or secular, in contrast with graduate schools purely academic. In general education and intellectual maturity ours are graduate students, but in the ordinary sense theirs are not graduate studies. And it is necessary that those who pursue them be made acquainted not only with the theory but also with the practice of their professions. Hence classroom exercises must be supplemented by supervised experimentation.

We not only encourage but require all our students in the Theological Seminary, the School of Religious Education, and the Institute of Church Social Service to learn to be doers of the word, and not hearers only; they take appointments and perform their functions in a workmanlike manner, to the satisfaction of their employers, under thorough Faculty supervision, without slighting their campus courses for their field work. In a word, everyone enrolled with us for a first professional degree is under the necessity of leading a double life, and developing both phases of it to the full as student and as practitioner.

It is the aim of this section of the current Bulletin to explain to our friends more fully why this must be done, and to show how it is done without producing schizophrenia. We believe you will find it an interesting story.

Field Work in The Hartford Theological Seminary

G. HOMER LANE

Director of Field Work

The Hartford Theological Seminary

Field Work at Hartford Theological Seminary is not new. It has long been listed in the catalogue as required for graduation but no academic credit is given. Considerable latitude has been allowed in the type of work pursued by the student under the general direction of the Practices Department and the Field Work Counsellor. For the most part such supervision as has been given in the past has been carried on by a faculty member in addition to his regular teaching load.

As present Director of field work, I devote my full time to this work. The attempt is made to visit each man on the field, to hold individual conferences, to keep in touch with the ministers who employ students and in general to guide and direct each student in so far as time and energy permit. Many ministers feel a keen sense of responsibility towards those who work under them, and seek to give opportunity for training in public worship and parish calling as well as having them sit in with trustees, deacons or church committees to observe the general business and program planning of an active church.

Unfortunately there has been a tendency in many quarters to regard field work primarily as remunerative employment whereby the student supports himself and his family while in school. While a necessary element for many, it should nevertheless be kept secondary. Field work is not just a meal ticket; neither is its purpose to provide cheap labor for local churches.

Field Work in The Hartford Theological Seminary

The aim of field work is to round out the training of the individual. The type of work undertaken should be related to the past experience, the aptitudes and needs of the student. If one has done considerable preaching in college, he should be placed in a church school or in some sort of youth work. If he has been active in church youth programs he needs to try his wings in the pulpit or serve as a minister's assistant in general parish work. It is not always easy to fit men to the positions available, but the attempt is made.

During the present semester students in the Theological Seminary are serving as pastors in twenty-one churches in Connecticut and Massachusetts from Darien to East Woodstock and from above Northampton, Massachusetts to Norwichtown, Connecticut. Some of the men live in parsonages on the field with their families and commute to school, while others live on campus and go out to their churches weekends and at other times as needed. There are some thirty-five others who serve the churches in various capacities. A full dozen stand ready on short notice to supply a pulpit in the absence or illness of the pastor. Work as student assistants claims the time of nineteen, while seven others are teaching church school classes or serving as advisors for Junior High and High School groups. Three of our women students are acting as directors of religious education. One man is the advisor and director of The College Fellowship of Hartford which includes students from Trinity, Hartford College, The Hartford Hospital School of Nursing and Hillyer College.

Someone has said that field work is the laboratory course of the Seminary where the instruction, research and inspiration of the other courses is put to the test of practical application in the parish. It offers the student opportunity to give expression to the faith that is in him and to keep alive and active his witness to that faith. Many a student finds keener interest in his academic work because of the

problems arising in his parish. On the other hand it is frequently necessary to hold a student in check lest he spend too much time and energy in his parish at the expense of his courses or his health.

Ordinarily Field Work should consume not more than a total of fifteen hours each week in preparation and program planning and in the work itself. When the church being served requires more time the student is encouraged to spread his academic work over four years instead of the usual three.

The summer months offer further opportunity for enlarged and varied experiences, such as student summer parishes in the mid-West or northern New England, clinical service in State Hospitals, daily vacation Bible schools, ministry in our National Parks, camp chaplaincies, and other forms of special service.

Looking to the future, it is the hope of the Field Work Department that the employing churches and pastors, the Seminary, and the students themselves may be drawn into a more fruitful partnership, in which the possibilities of each may be more fully realized. We should like to have such ministers feel that they are a part of the training staff. At the same time we seek to instill in the student a definite sense of obligation and responsibility towards the Church. Each partner has something very definite to contribute. Together we may do much to advance the cause of Christ and to make His way effective here and now, even while the student is still preparing himself for his chosen area of Christian service. Study and service go together in school as well as after school.

The Student Minister Speaks

HENRY TUTTLE

Student, Hartford Theological Seminary

"No one ventures to teach an art unless he has learned it after deep thought. With what rashness, then, would the pastoral office be undertaken by the unfit, seeing that the government of souls is the art of arts."

St. Gregory the Great, *Pastoral Care*

Ideally, field work should prepare the student for the practical tasks of the ministry which lie ahead, but it should not be of any more importance than the academic side of seminary education. To put too much stress upon it is to rob the student of the virtues to be found in quiet and intense study. To neglect it is to place that same student in the impossible position of being a learned theorist with no knowledge of practical application. To achieve a balance between the two, then, is to be desired; but unfortunately there are many instances where the student must face a choice between the ideal balance and the necessities of life; he must enter the ministry full time while still a student with full knowledge that Gregory was right and with perfect realization of the harm that he may do because of his immaturity.

Most of us would not be student ministers if there were any other way to gain a seminary education. Most of us would much rather spend the entire three years exploring the wisdom of the ages which we so desperately need as a foundation for our pastoral careers; but many of us have no other choice due to growing families which must be fed and clothed; and because war service took such a toll from our young lives that we are frantically attempting to catch up with those who are younger and perhaps more fortunate. We have entered our ministry with little or no preparation, with fear and trembling, on the one hand realizing that the

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Seminary expects us to exhibit a reasonable competence in our studies; and on the other, knowing the constant pressure of parish and pastoral duties. This is a combination of study and ministry that wiser men would surely avoid. We have looked upon field work, then, not as a requirement for graduation, not as a tool for our learning; but as the beginning of our ministry, and our churches have been treated with all the love and care that sincere young men can give to them. For this small effort on our part we have been rewarded, for we have gained faith, love, friends and insights which we never could have in any other manner.

If we have brought a ministry into our village churches it is due primarily to the patient understanding of The Foundation Faculty. All possible understanding, however, will never make a minister, and the faculty, realizing this, has never once lessened our work for to have done so would have been a disservice.

In many cases the churches which we serve would be without any leadership if left to the chance of finding ordained men for their pulpits. Some of them are too small to assume the full expense of supporting a pastor; others, under a succession of student ministers have grown to a size where a full-time minister is needed and it is our common prayer that this may be soon achieved. In nearly every instance these churches have given love and understanding to their 'freshmen' leaders, fostering in us that confidence so necessary for spiritual growth. This priceless gift comes from the hearts of the good people we are privileged to serve.

Though we may have been guilty of disturbing the balance of good seminary procedure, we have gained an appreciation of the spiritual needs of men. We have lived in their villages as friends and neighbors, married their children, baptized their babies, consoled them in time of trouble and in moments of frustration. We have preached to them the good news of Jesus Christ as we have found it in our hearts, administered

The Student Minister Speaks

their sacraments and gone down the lonely road with them to bury their dead. Their towns have been our towns. We have gone to their town meetings and dared to speak up as conscience has prompted us. We have joined their fire departments, their Granges and other civic organizations. Our wives take leading roles in the Sunday School, the Women's Groups, and the P.T.A. We have, in short, become established citizens of our towns with all the civic pride and concern of our fellows.

So we lead a double life. One day we are students, spending all the daylight hours at our Seminary and forgetting our towns. We come home late for supper and would like nothing better than to relax; but we cannot, for every night seems full. Tonight there is a deacon's meeting, tomorrow a town meeting, the next day is Grange, then there are Scouts and the Fisherman's Club and a Church Council meeting; or somebody at the Rotary Club called while we were away and asked us to speak next week. If we go to bed early one night to catch much-needed sleep, the phone rings—some one is sick and needs our presence, or the fire alarm sounds out and we must rush to help. Yes, it is a double life and a hard life; but one which we love deeply; for we have proved something to ourselves with full knowledge that St. Gregory was right. We have found that a combination of hard work, devoted faith in God, and understanding congregations and professors makes the student ministry possible. Let us pray that it be fruitful in the eyes of God.

The Practical Field of Preparation in the Hartford School of Religious Education

EDNA M. BAXTER

Professor of Education

The Hartford School of Religious Education

The Hartford School of Religious Education aims to have its first-year students learn to teach in churches that will permit them to work on a "free" curriculum and to develop it according to the questions and needs of the individuals in the group. Care is taken to place the beginning student in churches where actual progress is possible within the two terms allotted to practice teaching. In order that the local situations be safeguarded it has been found advisable for the same faculty supervisor to continue with students in a given church. Diary records enable the professor and the local church leaders to cooperate in their work with the student to the advantage of the church or institution. First year students and all others that are specializing in teaching are allowed a two or three hour unit of academic credit for each of the two semesters. As far as possible the local church supervisor or minister is encouraged to meet individual students and the supervising professor in the weekly tutorial conference of an hour. Here teaching procedures, the needs of pupils, reading, and other matters are considered. This tutorial plan requires that the professor know the field of work with children, young folks and adults very thoroughly, as well as the scholarship involved in the use of religious and other cultural resources. When scholarly or technical problems arise the faculty member or the student may turn to other professors of The Foundation Faculty equipped to deal with them.

During the second year of study the student works more

Practical Field of Preparation

directly in his field of specialization. If he aims to become a nursery school specialist then he spends many more hours in the Knight Hall Nursery School learning more about teaching, administration, and parent education. [See *Bulletin*, No. 13 (June 1952), pp. 27-39]. If he plans to become a minister of religious education, he works in a church where he can learn the coaching and supervising of teachers; to work with a board of education and with parents; to plan programs for service or for special days or for worship; and to understand that working for improvement and change in a church must come gradually. This work is likewise supervised by a member of the faculty through observation, consultation with the pastor of the church, and weekly tutorial conferences with each student.

If students aim to teach they pursue a second year of teaching of one or more groups with a three-hour credit. Editors and writers are also encouraged to work in the practical field in order to gain insight and understanding of the field in which they may later specialize.

Those students desiring a profession of Christian service on a college campus spend the second year of their preparation at Hartford in field experience: they visit colleges and interview students and leaders associated with the Christian program; they attend college student meetings and staff conferences; they read widely in the field. As a result of a year or two of such study, they prepare for themselves a handbook on Christian work with college students.

Because of the high standards set for the professional training of its students, the school has never depended upon local churches or institutions alone to supervise field experience. It has always been convinced that this supervision must require teaching as scholarly as any other course of study on the campus, indeed in many respects, far more complex.

Field work, invaluable as it is for the development of capable religious educators, is also of great value to the churches of Connecticut and neighboring Massachusetts.

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Students at times have gone to Northampton, Amherst, Wilbraham, East Springfield, and East Longmeadow. In Connecticut students have work as far away as Norwalk, New London, New Haven, Harwinton, Suffield, New Canaan, and Westchester. Since 1947 the different towns served during the academic year averaged 16 and the different churches served averaged 22. Students have worked in Negro and white churches of many denominations, chiefly Congregational, Methodist, Baptist, Episcopalian, Presbyterian, Universalist, and the Friends Meeting.

The school prefers to work in churches for teaching purposes over a period of years. Trinity Episcopal Church of Hartford excels in point of years, having had practice students continuously since 1926. The First Church of Christ Congregational of West Hartford is the next in order of time. Several other churches have had continuous student work for more than ten years.

Second-year students frequently serve as supervisors of the program of religious education in "new" churches that have never had a "paid" worker. After a few years preparation these churches are sometimes ready to employ a full-time director of religious education. Some are too small to employ a full-time director but make great progress through the continuing part-time service of advanced students. Each year a dozen of these churches bring their teachers to the campus for special training conferences in which faculty and advanced students participate. The School of Religious Education has thus given much to the churches of the area.

Not the least of this student service is the extensive summer work done by the students throughout the country and sometimes abroad. The Connecticut Council of Churches has been one of the agencies to benefit by such student work in its vacation schools, conferences, and leadership training schools.

The school believes that its practice work should not only improve the quality of its graduates but minister to the growth of the churches which its students serve.

The Student as Religious Educator

HELEN KHOOBYAR

Graduate, The Hartford School of Religious Education

"She wasn't much of a teacher," was the remark of a five year old child after I taught his Sunday morning class. I may take this statement either as a compliment or as an indication that as a teacher, I have more to learn.

My training in the School of Religious Education has involved inter-related academic and practical experience. Serving as a regular staff member of a church school, I have received training both as a teacher and as a director under the guidance of the faculty of the School of Religious Education. The weekly conferences with the supervising professor have helped to put alongside of what ought to be done, that which is actually being done. This may be an humbling experience but it has been abundantly worthwhile.

In the first year of my training, I had the opportunity of teaching the Life of Jesus and a mission course to a fifth grade group. On Sunday evenings, I assisted in a Junior High Fellowship guiding the students in study, worship and recreation. Practice teaching has thus been an essential part of my professional preparation. I have come to realize that religious education is not a coldly intellectual task of merely imparting facts about God, Jesus, Bible and Church. It is rather making use of the experiences of all of life: guiding the student's learning, thinking and growing capacities, through the Christian activities of study, worship, fellowship and service.

One of the most rewarding experiences is working with individual teachers. In an average church school there are always those who are devout and capable teachers. Many have some knowledge of the Bible but no basic principles for using it properly; others know better how to teach rather than what to teach. The individual coaching confer-

ences with teachers clarify purposes; the student educator suggests materials and discusses problems connected with the program, endeavoring to give the teachers both theoretical understanding and workable methods. On one occasion one of the teachers, (by profession a teacher in a Public School) took much study and reflection to come to an understanding that the creation stories in Genesis are not to be taken literally. The director should always remember that most Church School teachers are volunteer workers. While some give time for study and preparation, others do not find enough time to do so.

Another rewarding experience is meeting and working with individual parents. Some parents are sensitive to their own responsibility for the religious education of their children. They realize that parents are teachers of religion whether they know it or not. As a result, they want to be good teachers, and to be informed about the new trends and new materials. Such parents are good readers and take advantage of every conference or lecture sponsored by the church school. Often they actually take part in the Sunday schedule and become more effective than the average teacher.

On the other hand, there are parents and teachers who are more inclined to resist progress than accept a new point of view. They are those who have accepted Christianity as a pattern concerned largely with the past. Even if their tendency is to be indifferent toward religion, they are conscious of the necessity of seeing that their children get what they themselves once had. They judge only what they recognize from their half-forgotten past. At one moment a mother will say, "My child must know the Bible"; at another, "I have no time to take it up with my child at home." Out of all this emerges the stark discovery that it is when the home becomes a teaching branch of the church that we find progress and satisfaction in our program of religious education.

The religious program jointly conducted by home and

Student as Religious Educator

church teaches a great deal. Teachers and parents have sometime come together to modify their conflicting beliefs and harmonize their biblical interpretations. In a meeting concerned with how to answer children's religious questions, the concept of "God in heaven" was discussed. At the end of the meeting a mother remarked, "We as parents must learn first before we can teach our children." Thus, the combined efforts of parents and teachers on behalf of the children often foster the educational and religious growth of the adults.

A part of my field work experience was the organizing of a Parents' Council, composed of Parents' Committees or of representatives from each class, under the leadership of a chairman. The Council studied the courses taught in the church school and interpreted them to other parents. It helped in locating teachers and provided substitute teachers. It sponsored church family programs and festivals. At a Christmas festival sponsored by parents and teachers, about two hundred fifty adults and children shared a pot-luck supper followed by a worship service. Boys and girls, men and women of different ages presented "A Christmas Service of Worship" by Robert Scott Steele. The pantomime depicting scenes from Jesus' life was presented in action-silhouettes. The service culminated in dedication of gifts to be sent abroad.

Working with the young people of high school age is another thrilling experience. The Sunday evening group was encouraged and given freedom to deal with such topics as God, Jesus, the Bible, prayer, right and wrong, evil and suffering, life after death. It is challenging for the student director to work with a young person who is an active member of the group, who takes part in discussions and leads worship effectively and yet confesses that he does not believe in God.

The practical training has offered me unique opportunities

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for growth and helped me to lay the foundation for a greater adventure in the future. I have learned from teachers as well as from pupils and often through trial and error. My progress in many cases has been slow and painful but tremendously rewarding. There has never been enough time. Academic requirements have reminded me to slow down the pace. Many tasks have remained undone and many questions gone unanswered. I have learned to appreciate people for what they are and have made good friends. And I have seen a few tiny seeds fall on fertile ground: the fruit in us all is greater than the seed and greater than the toil of our cultivation.

The goal of Christian education is to come to know Christian truth and the way is not easy. The most abiding experience of life is to lose oneself in the "unfinished tasks of the Kingdom" and thus to stand the best possible chance of finding one's true self.

Field Work in the Institute of Church Social Service

GILBERT T. HUNTER

Faculty Supervisor of Field Work

The Institute of Church Social Service

In the curriculum of the Institute of Church Social Service, one-fifth of the credit hours required for the degree of Master of Arts must be secured from field work. The field work idea, well established in both graduate schools of social work and religion, is based on the sound principle that the professional development of the student is attained through relating theory taught in the class room with practice in operating agencies in the community.

Under the field work plan of the Institute the student is placed successively in two different types of agencies, each placement continuing for a full school year. Here the student spends an average of ten hours a week under the careful supervision of a staff member of the agency who is designated as field work instructor. As part of the plan he has a weekly conference with the instructor. While at the agency, the student is subject to the same rules and regulations as regular employees.

The over-all direction of the field work program is the responsibility of the Faculty Supervisor of Field Work. Three times a semester, the student submits a report of his activities and experiences to the Faculty Supervisor and then secures an appointment with him to discuss its content. The purpose of this procedure is to enable the Faculty Supervisor to check on the progress of the student, and to assist him in integrating his class room studies with his field work.

The Institute is fortunate in the caliber and variety of

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social agencies and organizations which have assumed the responsibility of supervising Institute students. During the first year, the following have cooperated in the program: Connecticut Commission on Civil Rights, Greater Hartford Council of Churches, North End Community Center, Union Settlement, and Woman's Aid Society. During the current year, three new agencies have accepted students: The Juvenile Court, McCook Memorial Hospital (Social Service), and the Young Men's Christian Association of Greater Hartford. Some of the kinds of experience which the students have had include: group work, crafts instruction, case work and counseling, social work administration, and research.

It is the belief of the Institute faculty that the experience which the students have received from the generous assistance of the agencies in the program has represented a valuable contribution, and the Institute is indeed grateful. The students on the other hand have given a good account of themselves, and, by so doing, have been good ambassadors for the Institute and desirable apprentice-staff members of the agencies.

While there can be no doubt concerning the value of the field work program, nevertheless there have been two specific problems that are only partly resolved. These are, first, the difficulty in obtaining sufficient placements in the area of case work, and second, the problem of finding agencies with an overtly religious orientation. The fact of the matter is that such social agencies with adequate supervision do not exist in the Hartford area in sufficient number to meet the need of the Institute. Consequently, it has been necessary to use agencies without official religious connections. It might be added that plans are under consideration for a Sunday assignment for Institute students which would supply the Christian emphasis not present in the majority of placements now used.

Field Work in Church Social Service

In summary, the field work program of the Institute of Church Social Service is, like the Institute as a whole, in a pioneer stage. Sufficient experience has been obtained, however, to justify the important place which it occupies in the curriculum. With the passage of time, it is certain that the Institute will both expand and become better established. Field work will play an important part in this development.

Njilinga: Christian Village

ROBERT T. PARSONS

Dean, the Kennedy School of Missions

[Editor's note: Dean and Mrs. Parsons returned in January 1953 from extensive travels in Central and South Africa (in part made possible by the Carnegie Grant) where they visited many mission areas and saw some ninety-three Hartford men and women at work. Dean Parsons, in the assembly of 26 February 1953 gave a brief report on his travels, from which the present article is an excerpt.]

Njilinga is a rural village community of the Ovimbundu people in central Angola covering an area of about two square miles in a grassland country of the central highlands. There are about 200 homesteads interspersed with gardens and corn fields. Its establishment was due to the advice of the first missionaries who fifty years ago suggested that the new Christians should leave their present villages and go to new land, which was in abundance, and there erect new buildings for a new village. The missionaries felt that the strength of the traditions of the old villages and the practices of the people incompatible with Christian teaching would prevent the freedom and depth of Christian growth needed for an enduring Christian community life.

One of the new converts of that day was Suluku Kasese, a man in his early twenties who was married and had one or two children. He accepted the advice of the missionary and traveled about twenty-five miles from his home to the place that is now Njilinga. Here a few buildings were erected and new farm work was begun. The number of people increased not only by the efforts of these Christians as they journeyed in preaching bands to neighboring communities, but also by the addition of friends and relatives.

The first members of the community insisted that only Christians be allowed to remain in the village, and that if any of the members turned away from Christian teachings they would have to find residence elsewhere. Considerable enthusiasm for the new religion made for a steady growth.

Njilinga: Christian Village

Many neighboring people were attracted to the new community even though they had not embraced the new faith. Often they were allowed to take up residence in the hope that they would soon become converts. Later, however, it became difficult for the church officials to ask the non-Christians to leave, chiefly because these people had houses and farms that bound them to the community. As a result, though the number of Christians grew, the size of the non-Christian group grew also.

In this village of about 1200 people 130 are full members of the church, 65 are in the instruction class for baptism and church membership, and about 22 others are "hearers." Despite the large number of people who are not professing Christians, very few families have not been influenced by Christian teaching. All had heard of the gospel of Christ. Furthermore, the old villages near this new community from which the Christians had come had disappeared. It was impossible to find any non-Christian communities within eight or ten miles which might be used to compare the cultural changes that Christianity had wrought.

Njilinga is a community with the church at the center of its social, economic and religious life. Except for the collection of taxes, and the sending of quotas of men for compulsory labor, the political life of the village is in the hands of the church elders: the church council listens to disputes between families and draws up rules of conduct for the community.

Interviews with about ninety members of the community, representing more than one-third of the families, indicated that the older Christians, who had made a sharp break with African traditional practices to become Christians, were more articulate in the expression of their faith, and, conversely, the newer Christians (largely second-generation Christians) were much less able to give satisfactory expression to their faith.

The missionary technique which produced this Christian village is unique in Africa and was not seen elsewhere on our tour. It has brought about a much better result than one would have thought possible, judged by the criticisms made of it in the past. It seems to have been well suited to the conditions at that time. For many years the Portuguese had been imposing their policy of assimilation which required the Africans to turn from their own cultural systems and adopt the ways of the Portuguese, especially in language, political organization, dress and economic life. Therefore, as the African cultural patterns were crumbling, these people found in the Christian community, with the Church at its center, the core about which a reintegration could take place. They had to accept certain political and economic controls but were allowed a very large measure of freedom in social and religious life.

The founder of the village and his family still live in Njilinga and are highly respected by the members of the community. The Church is under the leadership of a catechist who, in spite of his limited educational opportunities, is developing into a very capable pastor. His very small income from the church is supplemented by his and his wife's farm work. His home life and agricultural work are good examples for all of the villagers to follow.

Thus, the church members have been molded into an active, joyous and friendly fellowship with a depth of Christianity that one believes will endure many tests to be encountered in the future; and their influence has gone quite beyond the limits of their own membership.

Worship

BETTY E. STONE

Student, The Hartford Theological Seminary

I

Sacramental

There is an awe that overwhelms,
A fear—too much is freely given,
A love which must demand an act.
Man must somehow recompense,
A payment, yes—a sacrifice!

The primitive poured out the blood
Of perfect lamb or pig or goat,
Poured into earth, or burnt upon
An altar, raising it unto
The dreaded gods of heaven.
"A sacrifice!" has been the cry
Of man, confronted by the gifts
Of life, of food, security,
Of undeserving righteousness.

The monks in hours of silences
Sacrifice another way;
But years of silences will find
The monks' dissatisfaction still
Unsatisfied . . . There must be more!

The moralist presents a code,
A life of purity of act;
"It's not enough!" the mind repeats;
Inadequate is sinful man.
There must be gesture primitive,
The lamb upon the altar killed,
Dramatic lifting of the Cup,
The Son of God upon a Cross.

The search of man is satisfied,
Here is the ample sacrifice:
Men reenact it solemnly
And feel they worship God.

II

Mystical

There is an awe that overwhelms,
A fear that like magnetic force
Draws upon the will of man;
A love that permeates the soul,
Compelling, drawing to itself.

Hartford Seminary Foundation Bulletin

There is a way of discipline—
Renunciation of the world,
Creation totally denied,
Escape from the material;
All hope, desire, submitted to
Complete negation of the self;
Denial of the will, the mind.
On and on the constant pace
Of paths to contemplation, and
The final consummation when
The individual is lost
In perfect union with the Whole.

There is no common fellowship,
No Incarnation present here;
But only mystery and awe,
A blessedness ineffable,
Nirvana, perfect nothingness;
For man the *image* is destroyed
By union with Reality.

One is hushed and fears to tread
The path which is so delicate
That in surrender absolute
The soul is lost. For what is left
Of man to worship God?

III

Prophetic

There is an awe that overwhelms,
A fear that permeates the man
Who knows that God is in this place.
And yet, there is a perfect love
Which casts away the awe, the fear;
While in a constancy of law.
Man sees design, security;
And knows the all-transcendent God
Can speak to personality.

The One who, high and lifted up,
Will touch the lips with burning fire,
And speak the Word to simple men.
Not lost in strange relationships
Do Thou and I communicate;
But Thou and I remain self-free,
Unmerged.

What liberty
To do or not to do the will
Of Him who speaks commandment bold,
"And thou shalt have no other gods"!

Worship

A revelation in the world,
Where matter is not bad—nor good;
A plan enfolding history,
Where time is not to be escaped;
Religion in community,
A fellowship of all mankind,
Not lost in cycles endlessly,
But moving forward to a goal—
That goal, the Kingdom of our God.

The prophet and the oracle,
Apocalypt are welcome here:
The Word of God, a gift to men,
Completed in His only Son;
The Word in bush, on tablet seen,
The Word in nation's history,
The Word at last supremely given
To live within the heart of man,
Demanding that his worship be
His every act, his life itself.

Anger and Inner Peace

CHARLES G. CHAKERIAN

Graham Taylor Professor of Social Ethics
The Hartford Theological Seminary

Matthew Arnold's Empedocles was soliloquizing atop volcanic Mount Etna. He surveyed the troubled world below and analyzed with care man's sad predicament. Finally, convinced that the individual is the creator, in part at least, of his own misery, Empedocles exclaimed:

We would have inward peace
But will not look within . . .

Here, in this one phrase: *but will not look within*, Matthew Arnold drew attention to one of the main reasons why so many individuals are frustrated, insecure, emotionally disturbed.

To look within is no easy task. Human personality is an extremely complex entity. To understand and explain it requires considerable insight. Such insight used to be the monopoly of unusually gifted religious and philosophical leaders. More recently, in the Twentieth Century, the social and psychological sciences have brought forth techniques, which though still imperfect, are nevertheless of tremendous assistance in enabling one to look within.

In spite of the comparative availability of such techniques, however, individuals still find it difficult to secure inner peace by looking within. A major obstacle on the road to such achievement is the emotion of anger. And it is to this block that we now direct our attention.

You have heard that it was said to the men of old, 'You shall not kill; and whoever kills shall be liable to judgment! But I say unto you, that everyone who

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is angry with his brother shall be liable to judgment; whoever insults his brother shall be liable to the council, and whoever says, 'You fool,' shall be liable to the hell of fire. So if you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar, and go; first be reconciled to your brother, and then come and offer your gift. [Matt. 5:21-24, R.S.V.]

The reference to anger, here, has nothing to do with the type of righteous indignation exhibited by the Master at the time he chased the money-changers out of the Temple. Such emotional outburst is often a prerequisite to personal and social reform. Certainly, Christians are called upon to rise in righteous revolt against injustice everywhere.

The emotion of anger to which Jesus calls attention in the passage just read is not a constructive but a destructive force. It is, if not an outright murderer, certainly an incipient destroyer.

It could not be otherwise. For such an emotion is a poison that affects both the individual within whom it is found and those toward whom it is directed.

In the words of George Matthew Adams, [*Hartford Times*, November 26, 1952] being angry at anyone is "like harboring an infection in one's body, or contributing a poison to the stream of blood which is meant to keep the body in health and give to it its daily strength."

Now, the means of injuring individuals are many and varied. They are not confined to knives, bullets, atomic weapons and hydrogen bombs. Contemptuous sneers, derogatory remarks, ill-thoughts, and grudges—all constitute destructive weapons of considerable power. They undermine the effectiveness both of the receiver and of the giver.

Top efficient creative performance is impossible so long as the poison of anger is cultivated and spread in the area of interpersonal relationships.

Granted the undesirability of unrighteous anger, how may it be controlled?

Here are three steps which have proved useful. They may be of assistance to others also.

One, the habit of thinking well of everyone needs to be cultivated. One's thoughts are affected by one's body and one's emotions. The opposite is also the case. The mind affects the physical and emotional components of personality. That is why it is so extremely important to think well of everyone, to be fair to all. As the Apostle Paul said:

Be kindly affectioned one to another with brotherly love; In honor preferring one another; . . . be of the same mind one toward another; . . . be not wise in your conceits; . . . recompense no man evil for evil.

[Rom. 12:10-17, R.S.V.]

We are ever so ready to condemn and blame others! Only the other fellow fails to honor a red light or a stop sign—not I. Bob? He is a fine young man, of course; but . . . Mary? Why she is charming isn't she? On the other hand . . .

In thinking such thoughts we often have mixed feelings of anger and superiority. Such emotions are deadly. They make it impossible for us to take an inward look with any degree of clarity. We must think well of others—for their as well as our benefit.

Two, anger must not be permitted to contaminate our interpersonal relationships. "Forgive and forget" is a good admonition. It is best to remain upon truly friendly terms with all. *Best* for others as well as for ourselves.

In a fit of anger we say or do many things unthinkingly: of these words and deeds we are often and for a long time ashamed. The husband and wife who quarrel at breakfast spend the rest of the day in a state of emotional upset, looking forward with anxiety to the approaching evening hours at home.

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The parent who harshly and thoughtlessly punishes his daughter, for his own rather than her benefit, thereby causes much harm to both parties.

Indeed, care must be taken not to let such words and acts take root. They are the source of much unhappiness. They prevent us from looking within and thereby gaining inward peace.

Forgive and forget—then and there. Through such an act a friend may be saved. The making of an enemy may be prevented. For little unkindnesses grow to become big ones affecting many, like seeds that multiply.

No one can be perfect, and perfection is not the aim. Mistakes are bound to be made. But advantage should be taken of the first opportunity to correct the errors of one's ways. As Eisenhower's election became a fact, Stevenson, forgetting the bitterness of the long campaign sent the General his best wishes and congratulations gladly. How true it is that

He that is slow to anger is better than the mighty; and
he that ruleth his spirit than he that taketh a city.

[Prov. 15:32.]

Three, worship must not be used as a means either to justify anger or to atone for the sin of anger. Religious escapism in no way can get rid of anger. Once again the words of the Master come to mind:

If you are offering your gift at the altar, and remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift.

[Matt. 5:23-24.]

How many of us, how many times, have resorted to praying and church-going and gift-bearing in order to set right our relationship to God—without making the slightest effort to settle our interpersonal conflicts and tensions! Religion

has even been used as a tool for the cultivation and reinforcement of personal antagonisms.

But God is not mocked or fooled. As Sherman Johnson reminds us:

It is idle for a man to try to maintain right relations with God through worship, if he is not at peace with his neighbor. As the Mishnah says, 'The day of Atonement atones for offenses of man against God, but it does not atone for offenses against man's neighbors, till he reconciles his neighbor.' It is better to leave the church at the most sacred moment of worship than to delay a reconciliation. [*Interpreters' Bible*, VII:296.]

By thinking well of everyone, by forgiving and forgetting, and by refusing to substitute worship for reconciliation, the emotion of anger can be controlled. With such control, a main obstacle to looking within is abolished, at least in part. And with the partial destruction of this block, God enters into our inner selves and blesses us richly with his peace.

A Genesis of a Poem

JOHN HUSTON, H.T.S.

[Editor's note: The present article was prompted by a chapel address of Dean Rockwell Harmon Potter last fall, in which he quoted a remarkable poem, the story of which is told herewith by one of his former students, the Rev. John Huston (H.T.S. '41), minister of the Federated Church of Richfield, West Richfield, Ohio.]

When he was Dean, Dr. Potter used to have us come in for a fifteen minute period of pulpit reading. During that time he listened and told us how we might improve our technique. One morning I was reading the creation story and having read the sentence "He also made the stars" the Dean stopped me and asked, "Do you realize that you have just read the most beautiful line of poetry ever written?" I let that idea simmer for two years and then I preached a sermon entitled "The Poetry of the Stars" from the theme of God's extras. I used that as my last sermon while in the seminary and dedicated it to Dean Potter.

When I was a Chaplain in the Army overseas with the Seventh Service Group of the Air Force, I used the sermon with appropriate variations, after which one of the men, Franklin D. Brosius, 156 South Center Street, Frackville, Pennsylvania, an Episcopalian (who I thought came from Holyoke, Massachusetts), wrote a poem, "He also made the Stars."

A year ago when I preached on "The Poetry of the Stars", I received an appreciative letter from one of the members of my church.

He Also Made the Stars

FRANKLIN D. BROSIUS
Frackville, Pennsylvania

"And God made two great lights; the greater light to rule the day, the lesser light to rule the night. He made the stars also."

Gen. 1:16

God made the moon,
He made the sun,
The earth, the sky
Ere work was done
He also made the stars.

Outshone by day,
And evening's light;
In patience wait
As for the night—
He also made the stars.

Not leaders these,
But followers still.
Content to do
Their Master's will.
He also made the stars.

Great lights, great men,
"Their praises sing!"
And small ones too,
N'ere forgetting—
He also made the stars.

Each star its work,
Small man, his task
The answer clear,
Might someone ask,
"He also made the stars."

Take heart ye men
Of lesser light;
Your job is great
Within his sight.
He also made the stars.

Courage, forward,
Unfaltering!
To toil, to serve,
Remembering—
He also made the stars.

Book Review

P. T. Forsyth, The Man and His Work, by WILLIAM LEE
BRADLEY Independent Press, 1952 284 pp. 18/6

Reviewed by GEORGE A. RIGGAN
Riley Professor of Christian Theology
The Hartford Theological Seminary

When he died, on November 11, 1921, Peter Taylor Forsyth was mourned as the greatest theologian ever produced by Congregationalism. Already by that time, however, he was more widely revered than understood; and thereafter even his memory declined, until, in America at least, his name came to be seldom heard in theological discussion. The present revival of interest in his work in Europe and America discloses at once a shift in theological climate and certain enduring values in Forsyth's reflection upon the content of Christian faith. It is a merit of Professor Bradley's study that it serves to interpret our present theological situation in the very process of re-introducing a man so recently forgotten and now so appreciatively remembered. The breadth and timely relevance of Forsyth's thought is best illustrated by two contemporary estimates, cited by Dr. Bradley. "... Far from being out of date," declares J. S. Whale of Forsyth, "his work anticipates by nearly a quarter of a century the 'realism' of our modern theology (without the extravagances into which it has been led by the excessive logic of Barthianism)." On the same subject, Karl Barth himself has more recently written to a friend: "I only heard a little time ago of the books of this man, and I was very much touched to see that these things were written and said at a time in which they were forgotten and outmoded in England *and* on the Continent."

As Dr. Bradley shows in the first section of his work, the present revival of interest in Forsythian theology roots

partially in the conflicting elements of Forsyth's own spiritual biography. Born May 12, 1848, in Aberdeen, Scotland, he was reared in a family and community through which was communicated to him a deep and conservatively interpreted Christian faith. During his studies for the ministry in England and on the Continent, he was introduced to higher Biblical criticism and to liberal theology. Among those most definitely influencing his thought were J. Baldwin Brown, R. W. Dale, and F. D. Maurice, whose impact upon him was equalled only by that of Albrecht Ritschl, under whom he studied in Germany. Through them he received and welcomed liberalism, but he neither received nor welcomed uncritically. Far ahead of his age, he discerned the weaknesses and warned of the foreseeable excesses of liberal methodology, while at the same time he employed it in recasting the evangelical faith of his childhood. Protestantism, which today is repenting the excesses of the social gospel and of cultural Christianity, can accept as contemporary his attempt to reconcile evangelical faith and critical scholarship; that same Protestantism, as earlier it swept beyond him, created for a while the illusion that he was but the last defender of a decadent orthodoxy. His current rediscovery, then, is one phase of our return to elements in the Gospel but recently ignored and forgotten.

The second section of Dr. Bradley's work is devoted to theological exposition and criticism. Forsyth here emerges, correctly, as one who held the atonement to be no mere subjective response of man to a word about God's love, but who saw it rather as a new order of existence initiated by God's deed on the cross. Here is announced a trinitarian faith "in terms of personality rather than in terms of being and substance"; here is declared an incarnation of God in Humanity explained simply as "His own voluntary act of *self-identification* with it"; here is proclaimed the universal possibility of a new life to be realized inevitably in a new

community, constituted not by voluntary association of men, but founded by God's presence in saving act; here are exhibited sacraments which are neither magical nor merely symbolical, but which communicate by action of men the present action of a present living Word who is the Christ—sacraments of which it is said: "They are the Word, the Gospel itself, visible, as in preaching the Word is audible."

Forsyth's works present rapid successions of scintillating insight, dialectical progression, profuse illustration, an involved style; at the same time, they imply a closely integrated system which is repeatedly obscured by unannounced shifts in the meaning of terms. In spite of these formidable difficulties, Dr. Bradley has exposed hidden unities, has captured content and flavor, has opposed balanced criticism, and has created, it is to be hoped, a desire to explore at first hand the provocative insights of the man. The Foundation congratulates him upon the publication of his first book and is itself honored in the recognition it brings to him and to the faculty of which he is a member.

In Memoriam:

Pierce Butler, 1886-1953

Hartford Theological Seminary has just lost another outstanding graduate, of the Class of 1910. Dr. Pierce Butler was a great authority on the history of books and libraries, and had devoted much of his career to the service of librarians, urging, as early as 1933, the profession to adopt "scientific methods in organizing and presenting data collected by the social sciences."

He was born in Clarendon Hill, Illinois, Dec. 19, 1886, the son of John Pierce Butler and Eva Content (Whipple) Butler. He studied at Pittsfield High School and graduated from Dickinson College in Carlisle, Pennsylvania, in 1906, with an M.A. in 1910, and was at Columbia and Union Theological Seminary from 1907-1909. He received his B.D. in 1910 from the Hartford Theological Seminary (The subject of his thesis being "Napoleon's Religious Views and their relation to the Roman Catholic Church"), and the Turretin Prize in Ecclesiastical Latin in 1910. He was Jacobus Fellow at the HTS 1910-1912, and received his Ph.D. in 1912 with a thesis entitled: "Studies in the Theology of Irenaeus."

He was licensed to preach in 1909 and was ordained in the Protestant Episcopal Church at Indianapolis, Indiana, June 9, 1912. He was Reference Assistant at the Newberry Library, Chicago, 1916 and Head of Book Selection 1917-1919. He was Custodian of the Wing Foundation in Typographical History 1919-1931, Lecturer on the History of Printing, University of Chicago 1928-1931, and Professor of Library Science in the Graduate Library School of the University of Chicago, since 1931, and later Professor Emeritus. He married Ruth Lapham June 20, 1920. He

In Memoriam

was Assistant at St. Paul's Church, Chicago from 1938-1944.

At the time of his death he was Visiting Professor in the University of North Carolina. He died March 28, 1953 at Alamance County Hospital of injuries received in an automobile accident near Burlington, North Carolina.

Dr. Butler wrote c. 1918 a full and stimulating appraisal of theological education, the manuscript of which is in the Hartford Seminary Foundation Archives. Among his books and articles may be mentioned:

"Church History and Psychology of Religion," *American Journal of Psychology*, vol. 32 p. 543.

Dante, his Work, his Time and his Influence. Chicago: Newberry Library, 1921.

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Waldo Selden Pratt 1857-1939

E. DE W. ROOT

Archivist

The Hartford Seminary Foundation

Professor Waldo Selden Pratt had an international reputation for the fineness and breadth of his scholarship, and was considered one of the most learned authorities on Church Music in his day. He was born in Philadelphia, Nov. 10, 1857, the son of Lewellyn Pratt and Sarah Putnam (Gulliver) Pratt. The family moved to Galesburg, Illinois, where his father was Pastor of the Presbyterian Church, and Professor of Latin at Knox College. He graduated from Williams College in 1878 with Greek and Latin prizes and Phi Beta Kappa. This interest in Greek led him to the Metropolitan Museum of Art in New York, which had just been formed. He became second Assistant Director, 1880-1882, specializing in Greek Archaeology.

For many years Dr. Chester David Hartranft, President of the Hartford Theological Seminary, had considered the problem of church music and in 1879 a course in Vocal Music was given by Dr. Hartranft. In December 1880 a Choral Society was organized to "promote the musical culture of the students of the Seminary and of the people of Hartford by the study and public performance of standard choral works of a religious character." Dr. Hartranft conducted this society from 1880-1882, and carried on musical instruction in the Seminary. At that time there was on his Faculty Lewellyn Pratt, Professor of Homiletics. Dr. Hartranft became interested in the musical activities of Professor Pratt's son, then age 25, and in 1882 the Trustees nominated him as Instructor to teach "ecclesiastical music and hymnology"—one of the youngest men ever to be elected to the teaching staff of the Seminary. He gave courses in Voice Building, 20 half-hour lessons with each student in

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dividually (required in the junior year), and many elective courses, such as elementary sight singing, musical notation, part singing, harmony, hymnody etc. He was Instructor of Music and Voice Building from 1882-1886; Associate Professor of Ecclesiastical Music, Hymnology, and Registrar, 1886-1889; and Professor of Public Worship until his retirement in 1925; Emeritus until 1939.

He conducted the Hosmer Hall Choral Union from 1882-1898 until the pressure of other duties and the formation of the School for Church Musicians led him to turn the conductorship over to other hands. Many ministers now living owe their appreciation and understanding of hymns and worship to the interest aroused in Professor Pratt's classroom.

All during his seminary years he presided at the organ and took an active part in the musical life of Hartford. He directed the St. Cecilia Club (Women) and was the organist at the Asylum Avenue Congregational Church from 1882-1890. He gave courses in elocution at Trinity College, 1891-1905, lectures on musical history at Smith College, 1895-1908, at Mt. Holyoke College 1896-1899. He gave a series of lectures at McCormick Theological Seminary, Chicago in 1900 which culminated in the publication of his famous *Musical Ministries in the Church*.

In 1922 Professor Arthur Lincoln Gillett of the Seminary Faculty said of Professor Pratt: "As a scholar of extraordinary range of achievement; as a writer of beautiful clarity and distinction; as a friend to students and to colleagues; as one who never sought his own things but always the welfare of the institution; as one who used to the full the powers of a penetrating intelligence in order to understand the things of God . . . these are the ways we think of him. It is these traits that make music in our hearts . . . We rejoice that we have been privileged to work with him."

For further material see Otto Kinkeldey. "Waldo Selden Pratt," in *Musical Quarterly* vol. XXVI, No. 2 (April 1940) pp. 162-174.

Waldo Selden Pratt: A Tribute

REGINALD L. McALL

Executive Secretary

The Hymn Society of America

Professor Pratt's concern for music in its framework of Protestant worship was revealed in his writings as long ago as 1884, and in the next decade he continued to discuss the place and function of sacred music with increasing emphasis on hymns. His earliest preserved articles were quite varied in substance, though generally on subjects connected with fine arts. He soon began to speak and write on music in education, both general and sacred, for all ages. His first mention of theological seminary instruction in music was in 1897, and in the next decade he gave much attention to music education in schools and church.

From these books and manuscripts we have chosen five as the basis of this tribute; with two of which the writer was personally connected: the first is the book mentioned above, and the others are: *The History of Music* first issued in 1907; an address on "The organist's relation to hymn-tunes and hymn-singing," delivered during the Convention of the National Association of Organists at Springfield, Mass., in 1915; *The Significance of the Old French Psalter* (1933), which was the outcome of his address at the tenth anniversary of The Hymn Society of America the preceding year, and *The Music of the French Psalter of 1562* (1939). From them it is possible to discern the qualities which distinguished this scholarly man of God, who had dedicated his lavish gifts so largely to the music of worship. They cover the most fruitful period of his life, and they reveal that his point of view and philosophy did not change materially—they ripened and found new expression as changing conditions arose.

Waldo Selden Pratt: A Tribute

Professor Pratt understood the genius of the Protestant "system" of Divine worship. Under it the congregation was to have active participation, and though there was a "concentration of action and apparent authority" in the ministry, in worship the congregation was active. With regard to music "sacred music can never exercise its full function among those who are never more than passive listeners to it." It is always possible, said he, to build up hymn-singing among the people. On this thesis he based a constant plea for the training and wise selection of organists and directors, devoted to and able to lead congregational song, which "In the majority of cases is simply waiting to be given a fair chance." It should be cultivated with "affectionate common-sense." How well one can visualize the objects of this affection: the resources of worthy hymns and tunes, and also those who lead and those who are led in the singing of hymns. Through "such music alone a large part of music's ministry to religion may be realized." Despite this emphasis, however, the other talents and tastes of a church musician were by no means neglected by him.

Not less important was Professor Pratt's treatment of the attitude of the minister towards hymns, their setting in Divine Worship, their spiritual influence in the lives of people.

Nor did he cease to plead for a "department of music in theological seminaries to teach its general and cultural aspects as fully as students can and will follow them out." He wanted to send young ministers forth with sound ideas on their duty with regard to music, to the musicians, to their people in general and to themselves.

Much information on church music is found in *The History of Music*. There are compact sections on it under each century or major period, from the earliest Christian ages through the Reformation, and into the twentieth century.

Professor Pratt developed his theory of the prime im-

portance of hymn-playing in his address at Springfield, which we were privileged to hear. It was a pleasure to listen to him; his delivery was clear; and quiet under-tones of humor punctuated the message. The goal he set up for adequate playing of hymns is still our objective. He asserted that the organist should be sensitive to the text, if possible studying it in its original format as a poem; he must cultivate all the techniques for adequate rendition of the tunes; he must be a leader, as opposed to an accompanist; he should know why he is playing it at one or another tempo, and why he is "playing over" the time.

Regarding the selection of the organist and director—often called the Minister of Music—the following statement is revealing. "In their search for organists our churches should set this matter (of leadership in hymn-singing) in the foreground. It is far better to spend money for a skillful player of tunes and limit the music to hymn-singing than to sacrifice the latter for elaborate choral work or organ recitals."

We have not space to indicate further Professor Pratt's attitudes regarding music and musicians in the church. The positions he took have become the norm of present training. How he would rejoice in the modern infusion of Christian education with good music, in the development of choir and congregational singing—through graded singing groups. We well recall his connection with the Fourth Congregational Church of Hartford. When early in this century a new Austin organ was installed, he was its choir conductor; and there were stirring services of praise. He gave vigorous leadership to the choir and congregation at these festivals of song.

Professor Pratt's interest in hymns led him to examine the sources of Protestant hymnody, specially Luther and the Calvinist traditions in the early French Psalter. He dwelt on the rise of Christian song in Germany and then in Switzer-

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land, fed by the burning zeal of Luther, Zwingli, Farel and Calvin, and their associates. He restated the significance of the old French Psalter. His love of exactness, both mental and statistical, led him to demonstrate the varieties of metrical structure in the hymn texts, and the character, metrical patterns and melodic lines of the tunes, in amazing detail. [*The Significance of the Old French Psalter*, pp. 25-26]. The chapter which gives the Psalter melodies in modern notation, with its terse annotations, is indispensable to the student [*ibid.*, pp. 79-206].

In addition he developed the story of the spread of the Genevan Psalter with its music as it entered other lands during the Reformation. This was emphasized in his address before the Hymn Society in 1932, at which time he exhibited a priceless copy of the Genevan Psalter of 1562, loaned by the Case Memorial Library.

In conclusion, it may be said that while others have written with equal authority in the field of hymnody, he was the first to set forth adequately the problems of music in the church worship of America, and to the end of his life he regarded congregational singing of hymns as the most important element in that music.

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